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اجتماعی مطالعہ قرآن ۔ نومبر ۲۰۲۵

Surah AlHujrat – Ayat No. 9, 10

Ayat - 9

وَاِنۡ طَآئِفَتٰنِ مِنَ الۡمُؤۡمِنِيۡنَ اقۡتَتَلُوۡا فَاَصۡلِحُوۡا بَيۡنَهُمَا ۚ فَاِنۡۢ بَغَتۡ اِحۡدٰىهُمَا عَلَى الۡاُخۡرٰى فَقَاتِلُوا
الَّتِىۡ تَبۡغِىۡ حَتّٰى تَفِىۡٓءَ اِلٰٓى اَمۡرِ اللّٰهِ ۚ فَاِنۡ فَآءَتۡ فَاَصۡلِحُوۡا بَيۡنَهُمَا بِالۡعَدۡلِ وَ اَقۡسِطُوۡا ؕ اِنَّ اللّٰهَ يُحِبُّ
الۡمُقۡسِطِيۡنَ ۝٩

Aur agar Ahl-e-Imaan mein se do giroh aapas mein lar jayein **12** *to un ke darmiyan sulah karao* **13** *Phir agar un mein se ek giroh dusre giroh se zyadati kare to zyadati karne wale se laro* **14** *yahan tak ke woh Allah ke hukm ki taraf palat aaye* **15** *Phir agar woh palat aaye to un ke darmiyan adl ke sath sulah kara do* **16** *Aur insaaf karo ke Allah insaaf karne walon ko pasand karta hai* **17** *Momin to ek dusre ke bhai hain, lehaza apne bhaiyon ke darmiyan ta'alluqat ko durust karo* **18** *aur Allah se daro, umeed hai ke tum par rahm kiya jaye ga.*

Tafseer Tafheemul Quran – Maulana Abul Ala Maududi

Sūratu'l-Hujurāt Ḥāshiya Nambar: 12

Yeh nahi farmaya ke "jab Ahl-e-Īmān mein se do giroh aapas mein laren", balke farmaya yeh hai ke "agar Ahl-e-Īmān mein se do giroh aapas mein lar jāen". In alfaaz se yeh baat khud-ba-khud nikal-ti hai ke aapas mein larna Musalmano ka mamool nahi hai aur nahi hona chahiye. Na un se yeh amr mutawaqqa hai ke woh momin hote hue aapas mein lara karen ge. Albatta agar kabhi aisa ho jae to is surat mein woh tareeqa kaar ikhtiyar karna chahiye jo age bayan kiya ja raha hai. Ilawa barin giroh ke liye bhi "firqa" ke bajae "tāifa" ka lafz istemal kiya gaya hai. Arabic zabān mein firqa bare giroh ke liye aur tāifa chhote giroh ke liye bola jata hai is se bhi yeh baat mutrashih hoti hai ke Allah Ta'ālā ki nigāh mein yeh ek intehai napasandeeda haalat hai jis mein Musalmano ki badi badi jamaaton ka mubtala ho jana mutawaqqa nahi hona chahiye.

Sūratu'l-Hujurāt Ḥāshiya Nambar: 13

Is hukm ke mukhatib woh tamam Musalman hain jo in dono girohon mein shamil na hon, aur jin ke liye un ke darmiyan sulah ki koshish karna mumkin ho. Doosre alfaaz mein, Allah Ta'ālā ke nazdik Musalmano ka yeh kaam nahi hai ke un ki apni millat ke do giroh aapas mein lar rahe hon aur woh baithe un ki larai ka tamasha dekhte rahen. Balke yeh afsosnaak surat-e-haal jab bhi paida ho, tamam Ahl-e-Īmān ko is par bechain ho jana chahiye aur un ke bahami muamalat ki islaah ke liye jis ke bas mein jo koshish bhi ho woh ise sirf kar dalni chahiye. Fareeqain ko larai se baz rehne ki talqeen ki jae. Unhein Khuda se daraya jae. Ba asar log fareeqain ke zimmah daar aadmiyon se ja kar milen. Niza ke asbaab maloom karen. Aur apni hadd tak har woh koshish karen jis se un ke darmiyan musalihat ho sakti ho.

Sūratu'l-Hujurāt Ḥāshiya Nambar: 14

Yani Musalmano ka yeh kaam bhi nahi hai ke woh zyadati karne wale ko zyadati karne den aur jis par zyadati ki ja rahi ho use us ke haal par chhod den, ya ulta zyadati karne wale ka sath den. Balke un ka farz yeh hai ke agar larne wale fareeqain mein sulah karaane ki tamam koshishen nakaam ho jaein, to phir yeh dekhen ke haq par kaun hai aur zyadati karne wala kaun. Jo haq par ho us ka sath den aur jo zyadati karne wala ho us se laren. Is larai ka chunke Allah Ta'ālā ne hukm diya hai is liye yeh wajib hai aur jihad ke hukm mein hai is ka shumar us fitne mein nahi hai jis ke mutalliq Nabi Sallallahu Alayhi Wasallam ne farmaya hai ke "Al-qaaimu feeha khairun minal-aashi wal-qa'idu feeha khairun minal-qaaim". Kyunke us fitne se murad to Musalmano ki woh bahami larai hai jis mein fareeqain asbiyat aur hamiyat-e-jahiliya aur talab-e-dunya ke liye lar rahe hon aur dono mein se koi bhi haq par na ho. Rahi yeh larai jo zyadati karne wale giroh ke muqabla mein bar-e-haq giroh ki himayat ke liye lari jae, to yeh fitne mein hissa lena nahi hai balke Allah Ta'ālā ke hukm ki tameel hai. Tamam fuqaha ka is ke wujub par ittefaq hai aur Rasoolullah Sallallahu Alayhi Wasallam ke Sahaba mein is ke wajib hone par koi ikhtilaf na tha (Ahkam-ul-Quran lil-Jassas). Balke baaz fuqaha to ise jihad se bhi afzal qarar dete hain aur un ka istidlal yeh hai ke Hazrat Ali Radiyallahu Anhu ne apna pura zamana khilafat kuffar se jihad karne ke bajae baghiyon se larne mein sarf kar diya (Ruh-ul-Ma'ani). Is ke wajib na hone par agar koi shakhs is baat se istidlal kare ke Hazrat Ali Radiyallahu Anhu ki un laraiyon mein Hazrat Abdullah bin Umar aur baaz doosre Sahaba ne hissa nahi liya tha to woh ghalti par hai. Ibn Umar khud farmate hain ke: "Ma wajadtu fee nafsi min shai'in ma wajadtu min hathihi illa ayatun anni lam uqatil hathihil-fiatu kama amaranillahu Ta'ala" (Al-Mustadrak lil-Hakim, kitab ma'rifat-is-sahaba, bab ad-daf'u amman qa'adu an bai'at-i-Ali).

Zyadati karne wale giroh se "qital" karne ka hukm lazimam yahi ma'ni nahi rakhta ke is ke khilaf hathiyaron se jung ki jae aur zaroor is ko qatal hi kiya jae. Balke is se murad is ke khilaf taqat ka istemal karna chahiye, aur asal maqsad is ki zyadati ka azaala hai. Is maqsad ke liye jis taqat ka istemal na-guzir ho usay istemal karna chahiye aur jitni taqat ka istemal kafi ho, na is se kam istemal karni chahiye na is se zyada.

Is hukm ke mukhatib woh log hain jo taqat istemal kar ke zyadati ka azaala karne par qadir hon.

Sūratu'l-Hujurāt Ḥāshiya Nambar: 15

Is se maloom hua ke yeh larai baghi (zyadati karne wale giroh) ko baghawat (zyadati) ki saza dene ke liye nahi hai balke isay Allah ke hukm ki taraf palatne par majboor karne ke liye hai. Allah ke hukm se murad yeh hai ke Kitabullah wa Sunnat Rasoolillah ki raw se jo baat haq ho usay yeh baghi giroh qubool kar lene par amada ho jae aur jo tarz-e-amal is mizan-e-haq ki raw se zyadati qarar pata hai us ko chhod de. Jon hi ke koi baghi giroh is hukm ki pairvi par razi ho jae, is ke khilaf taqat ka istemal band ho jana chahiye, kyunke yahi qital ka maqsad aur is ki aakhri hadd hai. Is ke baad mazeed dast-darazi karne wala khud zyadati ka murtakib ho ga. Ab rahi yeh baat ke Kitabullah wa Sunnat Rasoolillah ki raw se ek niza mein haq kya hai aur zyadati kya, to la-mahal is ko tay karna un logo ka kaam hai jo ummat mein aur ilm aur basirat ke lehaz se is ki tehqeeq karne ke ahl hon.

Sūratu'l-Hujurāt Ḥāshiya Nambar: 16

Mehez sulah kara dene ka hukm nahi hai balke adl-o-insaf ke sath sulah karaane ka hukm hai. Is se maloom hua ke Allah Ta'ālā ki nigah mein woh sulah koi qabil-e-qadar cheez nahi hai jo haq aur batil ke farq ko nazar-andaz kar ke mehez larai rokne ke liye karai jae aur jis mein bar-e-haq giroh ko daba kar zyadati karne wale giroh ke sath be-ja riayat barti jae. Sulah wahi sahih hai jo insaf par mabni ho. Isi se fasaad tulta hai, warna haq walon ko dabane aur zyadati karne walon ki himmat afzai karne ka nateeja lazman yah hota hai ke kharabi ke asal asbaab jaun ke taun baqi rehte hain, balke un mein aur izafa hota chala jata hai, aur is se bar bar fasaad bar-pa hone ki nobat pesh aati hai.

Sūratu'l-Hujurāt Ḥāshiya Nambar: 17

Yeh ayat Musalmano ki bahami jung ke bare mein sharai qanoon ki asal bunyad hai. Ek hadees ke siwa jis ka hum age zikr karen ge, is qanoon ki koi tashreeh Rasoolullah

Sallallahu Alayhi Wasallam ki Sunnat mein nahi milti, kyunke Huzoor ke zamane mein Musalmano ke darmiyan jung ki kabhi nobat hi nahi ai ke aap ke amal aur qaul se is ke ahkam ki tafseelat maloom hotin. Baad mein is qanoon ki mustanad tashreeh us waqt hui jab Hazrat Ali Radiyallahu Anhu ke ahd-e-khilafat mein khud Musalmano ke darmiyan laraein huin. Us waqt chunke bukrat Sahaba-e-Kiram maujood the, is liye un ke amal aur un ke bayan kardah ahkam se Islami qanoon ke is sho'ba ka mufassal zabita murattab hua. Khasusiyat ke sath Hazrat Ali Radiyallahu Anhu ka uswa hasna is mamle mein tamam fuqaha ka asal marja hai. Zail mein hum is zabita ka ek zaruri khulasa darj karte hain:

1) Musalmano ki bahami jung ki kai suratein hain jin ke hukm alag alag hain.

(a) Larne wale dono giroh kisi Musalman hukumat ki ra'aya hon. Is surat mein un ke darmiyan sulah karaana, ya yeh faisla karna ke un mein se zyadati karne wala kaun hai, aur taqat se is ko haq ki taraf rujoo par majboor karna hukumat ka fariza hai.

(b) Larne wale fareeqain do bohat bare taqat-war giroh hon, ya do Musalman hukumatein hon, aur dono ki larai dunya ki khatir ho. Is surat mein Ahl-e-Īmān ka kaam yeh hai ke is fitne mein hissa lene se qatai ijtinab karen aur fareeqain ko Khuda ka khauf dila kar jung se baz rehne ki nasihat karte rahen.

(c) Larne wale woh fareeqain jin ka oopar (b) mein zikr kiya gaya hai, un mein se ek haq par ho aur doosra zyadati kar raha ho, aur nasihat se islaah par amada na ho raha ho. Is surat mein Ahl-e-Īmān ka kaam yeh hai ke zyadati karne wale fareeq ke khilaf bar-e-haq fareeq ka sath den.

(d) Fareeqain mein se ek giroh ra'iyat ho aur us ne hukumat, yani Musalman hukumat ke khilaf khurooj kiya ho. Fuqaha apni islaah istemal karte hain.

2) Baghi, yani hukumat ke khilaf khurooj karne wale giroh bhi mutaddid aqsam ke ho sakte hain:

(a) Woh jo mehez fasaad barpa karne ke liye uth khare hoen aur apne is khurooj ke liye un ke paas koi shar'i ta'weel na ho. Un ke khilaf hukumat ki jung bil-ittifaq jaiz hai aur is ka sath dena Ahl-e-Īmān par wajib hai, qata nazar is se ke hukumat aadil ho ya na ho.

(b) Woh jo hukumat ka takhta ultane ke liye khurooj karen, aur un ke paas koi shar'i ta'weel na ho, balke un ka zahir haal bata raha ho ke woh zalim wa fasiq hain. Is surat mein agar hukumat aadil ho tab to is ka sath dena bila kalam wajib hai, lekin

agar woh aadil na bhi ho to is hukumat ko barqarar rakhne ke liye larna wajib hai jis ke zariye se filhal mumlikat ka nizam qaim hai.

(c) Woh jo kisi shar'i ta'weel ki bina par hukumat ke khilaf khurooj karen, magar un ki ta'weel batil aur un ka aqeeda fasid ho maslan Khawarij. Is surat mein bhi, Musalman hukumat, khwah woh aadil ho ya na ho, un se jung karne ka jaiz haq rakhti hai aur is ka sath dena wajib hai.

(d) Woh jo ek aadil hukumat ke khilaf khurooj karen jab ke is ke sarbarah ki imarat jaiz taur par qaim ho chuki ho. Is surat mein khwah un ke paas koi shar'i ta'weel ho ya na ho, baharhal un se jung karne mein hukumat haq-ba-janib hai aur is ka sath dena wajib.

(e) Woh jo ek zalim hukumat ke khilaf khurooj karen jis ki imarat jabran qaim hui ho aur jis ke umara fasiq hon, aur khurooj karne wale adl aur hudood Allah ki iqamat ke liye uthe hon aur un ka zahir haal yeh bata raha ho ke woh khud salih log hain. Is surat mein un ko "baghi" yani zyadati karne wala giroh qarar dene aur un ke khilaf jung ko wajib qarar dene mein fuqaha ke darmiyan sakht ikhtilaf waqi ho gaya hai, jise mukhtasaran hum yahan bayan karte hain.

Jamhur fuqaha aur Ahl-e-Hadees ki rai yeh hai ke jis amir ki imarat ek dafa qaim ho chuki ho aur mumlikat ka amn-o-aman nizam-o-nasq is ke intizam mein chal raha ho, woh khwah aadil ho ya zalim, aur is ki imarat khwah kisi taur par qaim hui ho, is ke khilaf khurooj karna haram hai, illa yeh ke woh kufr-e-sarih ka irtikab kare. Imam Sarkhasi likhte hain ke "jab Musalman ek farman-rava par mujtama hoen aur is ki badolat un ko amn haasil ho aur raste mehfooz hoen, aisi haalat mein agar Musalmano ka koi giroh is ke khilaf khurooj kare to jo shakhs bhi jung ki taqat rakhta ho is par wajib hai ke Musalmano ke is farman-rava ke sath mil kar khurooj karne walon ke khilaf jung kare" (Al-Basut, bab al-Khawarij). Imam, Lodi sharh Muslim mein kehte hain ke "A'imma, yani Musalman farman-ravaon ke khilaf khurooj aur qital haram hai, khwah woh fasiq aur zalim hi kyun na hon". Is par Imam Nodi ijma ka da'wa karte hain.

Lekin is par ijma ka da'wa sahih nahi hai. Fuqaha-e-Islam ka ek bara giroh, jis mein akabir Ahl-e-Ilm shamil hain, khurooj karne walon ko sirf is surat mein "baghi" qarar deta hai jabke woh Imam aadil ke khilaf khurooj karen. Zalim wa fasiq umara ke khilaf saliheen ke khurooj ko woh Quran majeed ki istilah ke mutabiq "baghawat" ka musaddaq nahi thehrate, aur na un ke khilaf jung ko wajib qarar dete hain. Imam Abu Hanifa ka maslak zalim umara ke khilaf qital ke mamle mein Ahl-e-Ilm ko maloom hai. Abu Bakr Jassas Ahkam-ul-Quran mein saaf likhte hain ke Imam Sahib is qital ko na sirf

jaiz, balke sazgari halaat mein wajib samajhte the (Jild awwal, s. 81. Jild doem, s. 39). Bani Umayya ke khilaf Zaid bin Ali ke khurooj mein unhon ne na sirf khud maali madad di, balke doosron ko bhi is ki talqeen farmai (Al-Jassas, j. 1 s. 81). Mansoor ke khilaf Nafs-e-Zakiyya ke khurooj mein woh puri sargarmi ke sath Nafs-e-Zakiyya ki himayat karte rahe aur is jung ko unhon ne kuffar ke khilaf jihad se afzal qarar diya (Al-Jassas, j. 1, s. 81. Manaqib Abi Hanifa lil-Kardari, j. 2, s. 71-72). Phir fuqaha-e-Hanafia ka bhi muttafiqa maslak woh nahi hai jo Imam Sarkhasi ne bayan kiya hai. Ibn Humam Hidayat ki sharh Fath-ul-Qadir mein likhte hain ke "Al-baghi fi urf-il-fuqaha al-kharij an ta'at imam-il-haqq", "fuqaha ke urf mein baghi woh hai jo Imam haq ki ta'at se nikal jae". Hanabila mein se Ibn Aqeel aur Ibn-ul-Jawzi Imam ghair aadil ke khilaf khurooj ko jaiz thehrate hain aur is par Hazrat Hussain ke khurooj se istidlal karte hain (Al-Insaf, j. 10, bab qital Ahl-il-Baghi). Imam Shafi'i Kitab-ul-Umm mein baghi us shakhs ko qarar dete hain jo Imam aadil ke khilaf jung kare (j. 4, s. 135). Imam Malik ka maslak Al-Mudawwana mein yah naql kiya gaya hai ke "khurooj karne wale agar Imam adl ke khilaf jung karne ke liye niklen to un ke khilaf muqatala kiya jae" (jild awwal, s. 407). Qazi Abu Bakr Ibn Arabi Ahkam-ul-Quran mein un ka yeh qaul naql karte hain: "jab koi shakhs Umar bin Abdul Aziz jaisay Imam adl ke khilaf khurooj kare to is ki dafa karna wajib hai, raha kisi doosri qisam ka Imam to isay is ke haal par chhod do, Allah kisi doosray zalim ke zariye se is ko saza de ga aur phir kisi teesray zalim ke zariye se in dono ko saza de ga". Ek aur qaul Imam Malik ka unhon ne yah naql kiya hai: "jab ek Imam se bai'at ki ja chuki ho aur phir is ke bhai is ke muqabla par khare ho jaein to un se jung ki jae gi agar woh Imam aadil ho. Rahe hamare zamane ke a'imma to un ke liye koi bai'at nahi hai, kyunke un ki bai'at zabardasti li gai hai". Phir Maliki ulama ka jo maslak Sahnun ke hawala se Qazi Sahib ne bayan kiya hai woh yah hai ke jung to sirf Imam aadil ke sath mil kar ki jae gi, khwah pehla Imam aadil ho ya woh shakhs jis ne is ke khilaf khurooj kiya ho. Lekin agar dono aadil na hon to dono se alag raho. Albatta agar tumhari apni jaan par hamla kiya jae ya Musalman zulm ke shikar ho rahe hon to mudafat karo". Yeh masalik naql karne ke baad Qazi Abu Bakr kehte hain: "La nuqatilu illa ma'a imamin adilin yuqaddimuhu ahl-ul-haqq la anfusahum". "Hum jung nahi karen ge magar us Imam aadil ke sath jise Ahl-ul-Haqq ne apni imamat ke liye agay barhaya ho".

3) Khurooj karne wale agar qalil-ut-ta'dad hon aur un ki pusht par koi badi jamaat na ho, na woh kuch zyada jungi sar-o-saman rakhte hon, to un par qanoon-e-baghawat ka itlaq na hoga, balke un ke sath aam qanoon-e-ta'zirat ke mutabiq bartao kiya jae ga, yani woh qatal karen ge to un se qisas liya jae ga aur mal ka nuqsan karen ge to is ka tawan un par aaid hoga. Qanoon-e-baghawat ka itlaq sirf

un baghiyon par hota hai jo koi badi taqat rakhte hon, aur kaseer jama'at aur jungi sar-o-saman ke sath khurooj karen.

4) Khurooj karne wale jab tak mehez apne fasid aqa'id, ya hukumat aur is ke sarbarah ke khilaf baghiyana aur mu'anidana khayalat ka izhar karte rahen, un ko qatl ya qaid nahi kiya ja sakta. Jung un ke khilaf sirf us waqt ki jae gi jab woh amalan musallah baghawat kar den aur khoon-rezi ki ibtida kar baiṭhen. (Al-Mabsut, bab al-Khawarij. Fath-ul-Qadir, bab al-Bughat. Ahkam-ul-Quran lil-Jassas).

5) Baghiyon ke khilaf jung ka aghaz karne se pehle un ko Quran majeed ki hidayat ke mutabiq da'wat di jae gi ke woh baghawat ki rawish chhod kar adl ki rah ikhtiyar karen. Agar un ke kuch shubahat wa a'tirazat hon to unhein samjhaane ki koshish ki jae gi. Is par bhi woh baz na aen aur muqatala ka aghaz un ki taraf se ho jae, tab un ke khilaf talwar uthai jae gi. (Fath-ul-Qadir. Ahkam-ul-Quran lil-Jassas).

6) Baghiyon se larai mein jin zawabit ko malhooz rakha jae ga woh Nabi Sallallahu Alayhi Wasallam ke is irshad par mabni hain jise Hazrat Abdullah bin Umar ke hawala se Hakim, Bazzar aur Al-Jassas ne naql kiya hai: Huzoor Sallallahu Alayhi Wasallam ne Hazrat Abdullah bin Mas'ud Radiyallahu Anhu se poocha "Aye Ibn Umm Abd, jante ho is ummat ke baghiyon ke bare mein Allah ka kya hukm hai?" Unhon ne arz kiya "Allah aur is ke Rasool ko zyada ilm hai". Farmaya "Un ke zakhmion par hath nahi dalya jae ga, un ke aseer ko qatl nahi kiya jae ga, un ke bhagne wale ka peecha nahi kiya jae ga, aur un ka mal ghanimat ke taur par taqsim nahi kiya jae ga". Is zabita ka doosra makhaz, jis par tamam fuqaha-e-Islam ne a'timad kiya hai, Hazrat Ali Radiyallahu Anhu ka qaul aur amal hai. Aap ne jung-e-Jamal mein fatah-yab hone ke baad elaan kiya ke bhagne wale ka ta'aqub na karo, zakmi par hamla na karo, giriftaar ho jane walon ko qatl na karo, jo hathiyar daal de us ko aman do, logon ke gharon mein nah ghuso, aur auraton par dast-darazi na karo, khwah woh tumhein galiyan hi kyun na de rahi hon. Aap ki fauj ke ba'z logon ne mutalba kiya ke mukhalifeen ko aur un ke bachon ko ghulam bana kar taqsim kar diya jae. Is par ghazab-nak ho kar aap ne farmaya: "Tum mein se kaun Umm-ul-Momineen Aisha Radiyallahu Anha ko apne hissa mein lena chahta hai?"

7) Baghiyon ke amwal ka hukm, jo Hazrat Ali Radiyallahu Anhu ke uswa hasna se makhaz hai, yah hai ke un ka koi mal, khwah woh un ke lashkar mein mila ho ya un ke peechhe un ke gharon par ho, aur woh khwah zinda hon ya mare ja chuke hon, baharhal isay mal-e-ghanimat qarar diya jae ga aur na fauj mein taqsim kiya jae ga. Albatta jis mal ka nuqsan ho chuka ho, is ka koi zamaan lazim nahi aata.

Jung khatam hone aur baghawat ka zor toot jane ke baad un ke mal un hi ko wapas de diye jae ge. Un ke aslahah aur sawariyan jung ki haalat mein agar hath aa jaein to unhein un ke khilaf istemal kiya jae ga, magar fateheen ki malkiyat bana kar mal-e-ghanimat ke taur par taqsim nahi kiya jae ga, aur agar un se phir baghawat ka andesha na ho to un ki yeh cheezein bhi wapas de di jae gi. Sirf Imam Abu Yusuf ki rai yeh hai ke hukumat isay ghanimat qarar de gi (Al-Mabsut. Fath-ul-Qadir. Al-Jassas).

8) Un ke giriftaar shuda logon ko yeh ahd le kar ke woh phir baghawat nahi karen ge, riha kar diya jae ga. (Al-Mabsut).

9) Baghi maqtulon ke sar kaat kar gasht karana sakht makrooh fail hai, kyunke yeh muthla hai jis se Rasoolullah Sallallahu Alayhi Wasallam ne mana farmaya hai. Hazrat Abu Bakr Radiyallahu Anhu ke paas Rumi Batriq ka sar kaat kar laya gaya to aap ne is par shadeed narazgi ka izhar kiya aur farmaya "hamara kaam Rumi aur Irani ki pairvi karna nahi hai". Yeh mamla jab kuffar tak se karna rawa nahi hai to Musalmano ke sath to yeh badarja awwla mamnoo hona chahiye. (Al-Mabsut).

10) Jung ke darmiyan mein baghiyon ke hathon jan-o-mal ka jo nuqsan hua ho, jung khatam hone aur aman qaim ho jane ke baad is ka koi qisas aur zamaan un par aaid na hoga. Na kisi maqtol ka badla un se liya jae ga aur na kisi mal ka tawan un par dala jae ga, taake fitne ki aag phir na bhadak uthe. Sahaba-e-Kiram ki bahami laraiyon mein yahi zabita malhooz rakha gaya tha (Al-Mabsut. Al-Jassas. Ahkam-ul-Quran Ibn-ul-Arabi).

11) Jin ilaqon par baghiyon ka qabza ho gaya ho aur wahan unhon ne apna nizam-o-nasq qaim kar ke zakat aur doosre mahsulat wasool kar liye hon hukumat in ilaqa par dobarah qabza karne ke baad logon se az sar-e-nau is zakat aur in mahsulat ka mutalba nahi kare gi. Agar baghiyon ne yeh amwal shar'i tareeqa par sarf kar diye hon ge woh indallah bhi ada karne walon par se saqit ho jae ge. Lekin agar unhon ne ghair shar'i tareeqa par tasarruf kiya ho, to yeh ada karne walon ke aur un ke Khuda ke darmiyan mamla hai. Woh khud chahain to apni zakat dobarah ada kar den (Fath-ul-Qadir. Al-Jassas. Ibn-ul-Arabi).

12) Baghiyon ne apne zair-e-tasarruf ilaqa mein jo adalaten qaim ki hon, agar un qazi Ahl-e-Adl mein se hon aur shari'at ke mutabiq unhon ne faisle kiye hon, to woh barqarar rakhe jae ge agarche un ke muqarrar karne wale baghawat ke mujrim hi kyun na hon. Albatta agar un ke faisle ghair shar'i hon aur baghawat faro hone ke baad woh hukumat ki adalaton ke samne lae jaein to woh nafiz nahi kiye jae ge.

Ilawa barin baghiyon ki qaim ki hui adalaton ki taraf se koi warrant ya parwana amr-e-hukumat ki adalaton mein qubool na kiya jae ga (Al-Mabsut. Al-Jassas).

13) Baghiyon ki shahadat Islami adalaton mein qabil-e-qubool na ho gi kyunke Ahl-e-Adl ke khilaf jung karna fisq hai. Imam Muhammad kehte hain ke jab tak woh jung na karen aur Ahl-e-Adl ke khilaf amalan khurooj ke murtakib na hon, un ki shahadat qubool ki jae gi, magar jab woh jung kar ke hon to phir mein un ki shahadat qubool na karun ga (Al-Jassas).

In ahkam se yeh baat wazeh ho jati hai ke kuffar ke khilaf jung aur Musalman baghiyon ke khilaf jung ke qanoon mein kya farq hai.

Ayat - 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

Momin to ek dosray kay bhai hain, lehaza apnay bhaiyon kay darmiyan ta'alluqat ko durust karo 18 aur Allah say daro, umeed hai kay tum par reham kiya jaye ga .

Tafseer Tafheemul Quran – Maulana Abul Ala Maududi

Sūratu'l-Ḥujurāt Ḥāshiyah Number: 18

Yeh āyat dunya ke tamām musalmānoṅ kī ek ālamgīr barādarī qāim kartī hai aur yah usī kī barkat hai ke kisī dūsre deen ya maslak ke paro'oṅ meṅ woh ukhūwat nahīṅ pāī gaī hai jo musalmānoṅ ke darmiyān pāī jātī hai. Is ḥukm kī ahamiyat aur us ke taqāzo ko Rasūlullāh ṣallallāhu 'alayhi wa sallam ne apne bikṣarat irshādāt meṅ bayān farmāyā hai jin se us kī pūrī rūḥ samajh meṅ āsaktī hai .

Ḥaḍrat Jarīr bin 'Abdullāh kahte haiṅ ke Rasūlullāh ṣallallāhu 'alayhi wa sallam ne mujh se tīn bātoṅ par bai'at lī thī. Ek yeh ke namāz qāim karūṅgā. Dūsre yeh ke zakāt detā rahūṅgā. Tīsre yeh ke har musalmān kā khair khwāh rahūṅgā. (Bukhārī, Kitābu'l-Īmān) .

Ḥaḍrat 'Abdullāh bin Mas'ūd kī riwāyat hai ke Ḥuḍūr ne farmāyā: **"Musalmān ko gālī denā fisq hai, us se jang karnā kufr."** (Bukhārī, Kitābu'l-Īmān. Musnad Aḥmad meṅ isī mażmūn kī riwāyat Ḥaḍrat Sa'īd bin Mālik ne bhī apne wālid se naql kī hai) .

Ḥaḍrat Abū Hurairah raḍiyallāhu ‘anhu kī riwāyat hai ke Rasūlullāh ṣallallāhu ‘alayhi wa sallam ne farmāyā: **"Har musalmān par dūsre musalmān kī jān, māl aur ‘izzat ḥarām hai."** (Muslim, Kitābu’l-Birr wa’ṣ-Ṣilāh. Tirmidhī, Abwābu’l-Birr wa’ṣ-Ṣilāh) .

Ḥaḍrat Abū Sa‘īd Khudrī raḍiyallāhu ‘anhu aur Ḥaḍrat Abū Hurairah raḍiyallāhu ‘anhu kahte haiṅ ke āp ne farmāyā: **"Musalmān musalmān kā bhāī hai, woh us par ẓulm nahīṅ kartā, us kā sāth nahīṅ chhoṛtā aur us kī tazlīl nahīṅ kartā. Ek ādmī ke liye yahī shar bahut hai ke woh apne musalmān bhāī kī tahqīr kare."** (Musnad Aḥmad) .

Ḥaḍrat Sahl bin Sa‘d Sā‘idī āp ṣallallāhu ‘alayhi wa sallam kā yeh irshād riwāyat karte haiṅ ke: **"Giroh-e ahl-e īmān ke sāth ek mu’min kā ta‘alluq waisā hī hai jaisā sar ke sāth jism kā ta‘alluq hotā hai. Woh ahl-e īmān kī har taklīf ko usī ṭaraḥ meḥsūs kartā hai jis ṭaraḥ sar jism ke har ḥiṣṣe kā dard meḥsūs kartā hai."** (Musnad Aḥmad). Isī se miltā jultā mażmūn ek aur ḥadīṯ meṅ hai, jis meṅ āp ṣallallāhu ‘alayhi wa sallam ne farmāyā hai: **"Mu’minōṅ kī miṡāl āps kī muḥabbat, wābastagī aur ek dūsre par raḥm o shafaqat ke mu‘āmle meṅ aisī hai jaisā ek jism kī ḥālat hotī hai ke us ke kisī ‘uḍw ko bhī taklīf ho to sārā jism us par bukhār aur be-khwābī meṅ mubtalā ho jātā hai."** (Bukhārī wa Muslim) .
Ek aur ḥadīṯ meṅ āp kā yeh irshād manqūl huā hai ke: **"Mu’min ek dūsre ke liye ek dīwār kī īṅṭoṅ kī ṭaraḥ hote haiṅ ke har ek dūsre se taqwiyat pātā hai."** (Bukhārī, Kitābu’l-Adab. Tirmidhī, Abwābu’l-Birr wa’ṣ-Ṣilāh).

سورہ الانعام۔۔۔ آیت ۱۵۹

آیت۔۔۔۱۵۹

اِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ؕ اِنَّمَاۤ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ﴿۱۵۹﴾

"*Jin logon ne apne deen ko tukṛe tukṛe kar diya aur giroh giroh ban gaye, yaqīnan un se tumhārā kuchh wāsta nahīṅ, 141 un kā mu‘āmila to Allāh ke supurd hai, wahī un ko batā’e gā ke unhon ne kyā kuchh kiyā hai* ".

Tafseer Tafheemul Quran – Maulana Abul Ala Maududi

**Sūratu’l-An‘ām Ḥāshiyah Number: 141 **
Khiṭāb banī ṣallallāhu ‘alayhi wa sallam se hai, aur āp ke wāste se dīn-e ḥaqq ke tamām paro is ke mukhaṭib haiṅ. Irshād kā maḍ‘ā yeh hai ke aṣl dīn hamesha se yahī rahā hai aur ab bhī yahī hai ke ek Khudā ko ilāh aur rabb mānā jā’e. Allāh kī zāt, ṣifāt, ikhtiyārāt aur ḥuqūq meṅ kisī ko sharīk nah kiyā jā’e. Allāh ke sāmne apne āp ko jawāb-dah

samajhte hue ākhirat par īmān lāyā jā’e, aur un wasī‘ uṣūl o kulliyāt ke muṭābiq zindagī basar kī jā’e jin kī ta‘līm Allāh ne apne rusuloṅ aur kitāboṅ ke zari‘e se dī hai. Yahī dīn tamām insānoṅ ko awwal yawm-e paidā’ish se diyā gayā thā. Ba‘d meṅ jitne mukhtalif mazāhib bane woh sab ke sab is ṭaraḥ bane ke mukhtalif zamānoṅ ke liye logoṅ ne apne zehn kī ghalat upach se, yā khwāhishāt-e nafs ke ghalba se, yā ‘aqīdat ke ghulu se is dīn ko badlā aur is meṅ nayī nayī bāteṅ milā’īṅ. Is ke ‘aqā’id meṅ apne awhām o qiyāsāt aur falsafoṅ se kamī o beshī aur tarmīm o taḥrīf kī. Is ke aḥkām meṅ bid‘āt ke iẓāfe kiye. Khud sākhta qawānīn banā’e. Juz’iyyāt meṅ moshgāfiyāṅ kīṅ. Farū‘ī ikhtilāfāt meṅ mubālaghah kiyā. Ahem ko ghair ahem aur ghair ahem ko ahem banāyā. Is ke lāne wale anbiyā aur is ke ‘alambardār buzurgoṅ meṅ se kisī kī ‘aqīdat meṅ ghulu kiyā aur kisī ko baghẓ o mukhālifat kā nishānah banāyā. Is ṭaraḥ be-shumār mazāhib aur firqe bante chale gaye aur har mazhab o firqe kī paidā’ish naw‘-e insānī ko mutakhāṣim girohoṅ meṅ taqsīm kartī chalī ga’ī. Ab jo shakhṣ bhī aṣl dīn-e ḥaqq kā paro ho us ke liye nāguzīr hai ke in sārī giroh bandiyoṅ se alag ho jā’e aur in sab se apnā rāstah judā kar le .

Tafsīr Tadabbur-ul-Qur’ān... Mawlānā Amīn Aḥsan Iṣlāḥī

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ
Paighambar ko ākhirī hidāyat: Upar āyat 153 meṅ farmāyā thā ke **وَأَنَّ هَـٰذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ**(Aur yeh ke yeh merā sīdhā rāstah hai to is kī pairvī karo aur mukhtalif pagḍaṇḍiyoṅ meṅ na bhaṭko ke Khudā kī rāh se dūr jā paṛo, yeh hai jis kī tumheṅ hidāyat farmā’ī hai tāke tum Khudā ke gaẓab se bacho). Humeṅ ne is āyat kī waẓāḥat karte hue batāyā hai ke yeh aṣl millat-e Ibrāhīm kā bayān hai jo Ḥaḍrat Ibrāhīm kī zurriyat kī donoṅ shākhoṅ, banī Isrā’īl aur banī Ismā‘īl, ko wadī‘at hu’ī lekin in donoṅ hī shākhoṅ ne is meṅ bid‘ateṅ paidā kar ke mukhtalif pag ḍaṇḍiyāṅ nikāl līṅ. ‘Arabōṅ ne shirk o but-parastī kī rāh ikhtiyār kar lī, yahūd o naṣārā ne yahūdiyat o naṣārāniyat ke shākhsāne khaṛe kar li’e. Is ṭaraḥ aṣl shāhrāh gum ho ga’ī. Allāh ta‘ālā ne Khātam-ul-Anbiyā’ (ṣallallāhu ‘alayhi wa ālihi wa sallam) ke zari‘e se yeh ṣirāṭ mustaqīm dunyā ke liye phir kholī, aur jaisā ke is sūrah ke pichhle mabāḥiṣ se wāẓiḥ hu’ā, us ke dalā’il tafṣīl se bayān farmā’e lekin mazkūrah tamām girohoṅ ne is wāẓiḥ ḥaqīqat kī mukḥālifat aur apnī apnī ijād kardah ẓalālatoṅ hī par jame rahne ke liye ziḍd kī. Ab yeh ākhir meṅ paighambar (ṣallallāhu ‘alayhi wa ālihi wa sallam) ko hidāyat farmā’ī jā rahī hai ke jin logoṅ ne is dīn meṅ, jo Allāh ne un ko ‘aṭā farmāyā thā, tafarruqah paidā kiyā aur mukhtalif girohoṅ meṅ baṭ gaye tum ko un se kuchh sar-o-kār nahīṅ, tum ne apnā farẓ adā kar diyā, ab un ko un ke ḥāl par chhoṛ do. Un kā mu‘āmilah Allāh ke ḥawāle hai. Ab wahī un ko batā’e gā ke woh kyā kartūteṅ anjām de ke ā’e haiṅ. Is meṅ is bāt kī taraf ishārah bhī hai ke ab paighambar ke liye un se i‘lān-e barā’at kā waqt bahut qarīb ā rahā hai. Chunanche Sūrah Barā’at meṅ, jo is group kī ākhirī sūrah hai, yeh i‘lān, jaisā ke wāẓiḥ hogā, ā gayā.

Surah AlRome – Ayat No. 31, 32

Ayat 31-32

مُنِيْبِيْنَ اِلَيْهِ وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ﴿٣١﴾ مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ
كَانُوْا شِيَعًا ؕ كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿٣٢﴾

"Qā'im hojā'o is bāt par"Allāh kī taraf rujū' karte hue, 48 aur dar us se 49 aur namāz qāim karo, 50 aur na hojā'o un mushrikīn mein se,
jinhoṉ ne apnā apnā dīn alag banā liyā hai aur girohoṅ mein baṭ gaye haiṉ, har ek giroh ke pās jo kuchh hai usī mein woh magan hai. 51

Tafseer Tafheemul Quran – Maulana Abul Ala Maududi

Sūratu'r-Rūm Ḥāshiyah Number: 48

Allāh kī taraf rujū' se murād yeh hai ke jis ne bhī āzādī o khud mukhtārī kā rawiyyah ikhtiyār karke apne mālik-e ḥaqīqī se inḥirāf kiyā ho, yā jis ne bhī bandagī-e ghayr kā ṭarīqah ikhtiyār kar ke apne aṣlī o ḥaqīqī Rabb se be-wafā'ī kī ho, woh apnī us rawish se bāz ā jā'e aur usī ek Khudā kī bandagī kī taraf palṭ ā'e jis kā bandah ḥaqīqatan mein woh paidā huwā hai .

Sūratu'r-Rūm Ḥāshiyah Number: 49

Yānī tumhāre dil mein is bāt kā khauf honā chāhiye ke agar Allāh ke paidā'ishī bande hone ke bāwujūd tum ne us ke muqābele mein khud mukhtārī kā rawiyyah ikhtiyār kiyā, yā us ke bajā'e kisī aur kī bandagī kī to us ghadārī o namak ḥarāmī kī sakht sazā tumheṅ bhugatnī hogī. Is liye tumheṅ aisī har rawish se bachnā chāhiye jo tum ko Khudā ke gaẓab kā mustaḥiq banātī ho .

Sūratu'r-Rūm Ḥāshiyah Number: 50

Allāh ta'ālā kī taraf rujū' aur us ke gaẓab kā khauf, donoṅ qalb ke af'āl haiṅ. Is qalbī kaifiyyat ko apne ẓuhūr aur apne istiḥkām ke liye lāzimān kisī aise jismānī fi'l kī ḍarūrat hai jis se khārij mein bhī har shakhṣ ko ma'lūm ho jā'e ke flān shakhṣ waqī'an **Allāh waḥdahū lā sharīka** kī bandagī kī taraf palṭ āyā hai, aur ādmī ke apne nafs mein bhī is rujū' o taqwā kī kaifiyyat ko ek 'amalī mumārasat ke zari'e se pe dar pe nashw o numā naṣīb hotā chalā jā'e .

Isī liye Allāh ta‘ālā is zehnī tabdīlī kā ḥukm dene ke bā‘d fauran hī us jismānī ‘amal, yānī **iqāmat-i ṣalāh** kā ḥukm detā hai. Ādmī ke zehn mein jab tak koī khayāl maḥẓ khayāl kī ḥadd tak rahtā hai, us mein istiḥkām o pā’edārī nahīṅ hotī. Us khayāl ke mānd paṛ jāne kā bhī khaṭrah rahtā hai aur badal jāne kā bhī imkān hotā hai. Lekin jab woh us ke muṭābiq kām karne lagtā hai to woh khayāl us ke andar jaṛ pakṛ letā hai, aur jūn jūn woh us par ‘amal kartā jātā hai, us kā istiḥkām baṛhtā chalā jātā hai, yahāṅ tak ke us ‘aqīdah o fikr kā badal jānā yā mānd paṛ jānā mushkil se mushkil tar hotā jātā hai .

Is nuqṭah-e naẓar se dekḥā jā’e to **rujū‘ ilallāh** aur **khauf-i Khudā** ko mustaḥkam karne ke liye har roz pānch waqt pābandī ke sāth namāz adā karne se baṛh kar koī ‘amal kārgar nahīṅ hai. Kyūnke dūsrā jo ‘amal bhī ho, us kī nawbat der der mein ātī hai yā mutafarriq sūratoṅ mein mukhtalif mawāqi‘ par ātī hai. Lekin namāz ek aisā ‘amal hai jo har chand ghaṇṭoṅ ke bā‘d ek hī muta‘ayyan sūrat mein ādmī ko dā’imā karnā hotā hai, aur us mein īmān o islām kā woh pūrā sabaq jo Qur’ān ne use paṛhāyā hai, ādmī ko bār bār duhrānā hotā hai tāke woh use bhūlne na pā’e .

Mazeed bar-ā’n, kuffār aur ahl-e īmān donoṅ par yeh ẓāhir honā ḍarūrī hai ke insānī ābādī mein se kis kis ne baghāwat kī rawish chhoṛ kar iṭā‘at-e Rabb kī rawish ikhtiyār kar lī hai. **Ahl-e īmān** par us kā ẓuhūr is liye ḍarḳār hai ke un kī ek jamā‘at aur sosā’iṭī ban sake aur woh Khudā kī rāh mein ek dūsre se ta‘āwun kar sakeṅ aur īmān o islām se jab bhī un ke giroh ke kisī shakhṣ kā ta‘alluq ḍhīlā paṛnā shuru‘ ho, usī waqt koī ‘alāmat fauran hī tamām ahl-e īmān ko us kī ḥālat se bākhbar kar de. **Kuffār** par us kā ẓuhūr is liye ḍarūrī hai ke un ke andar kī so’ī hu’ī fiṭrat apne ham-jins insānoṅ ko **Khudāwand-e Ḥaqīqī** kī taraf bār bār palṭte dekh kar jāg sake, aur jab tak woh na jāgeṅ, un par Khudā ke farmān-bardāroṅ kī ‘amalī sargarmī dekh dekh kar dahshat ṭārī hotī rahe.
In donoṅ maqāṣid ke liye bhī **iqāmat-i ṣalāh** hī sab se ziyādah mawzūn zari‘ah hai.
Is maqām par yeh bāt bhī nigāh mein rahnī chāhiye ke **iqāmat-i ṣalāh** kā yeh ḥukm **Makka Mu‘aẓẓama** ke us daur mein diyā gayā thā jabke musalmānoṅ kī ek miṭṭhī bhar jamā‘at kuffār-e Quraysh ke ẓulm o sitam kī chakkī mein pas rahī thī aur us ke bā‘d bhī **9 baras** tak pastī rahī. Us waqt dūr dūr bhī kahīṅ islāmī ḥukūmat kā nām o nishān nahīṅ thā. Agar namāz islāmī ḥukūmat ke baghair be-ma‘nī hotī, jaisā ke ba‘ẓ nādān samajhte haiṅ, yā iqāmat-i ṣalāh se murād namāz qā’im karnā sire se hotī hī nahīṅ balke "niẓām-e rubūbiyyat" chalānā hotā, jaisā ke munkirīn-e sunnat kā da‘wā hai, to us ḥālat mein Qur’ān majīd kā yeh ḥukm denā ākhir kyā ma‘nī rakhtā hai? Aur yeh ḥukm āne ke bā‘d **9 sāl** tak Nabī (ṣallallāhu ‘alayhi wa ālihi wa sallam) aur musalmān is ḥukm kī tā‘mīl ākhir kis ṭaraḥ karte rahe?